ripe its nature in the hot summer sun of 511
the highland plateaus up to a height of approximately 3,500 meters. [245]

Milk is supplied by the cows, the ordinary Indian cow, the yak cow, and the dsomo, a cross between the yak bull and the ordinary [234]
cow. The sheep and the goats supply meat for those whose Buddhistic conscience permits it. Wool for spinning and weaving is derived from [236]
the sheep, but in this case additional coarse wool must be bought from the merchant, since the yield from the shearing of their own herd is not sufficient. The goats and the yaks yield the coarse wool for the weaving of blankets, coarse carpets, sackcloth, and for the making of string.

If the Tibetan farmer is thus to a great extent self-sufficient 437
there nevertheless remains a large number of items that belong to the necessities of life with him and which he must buy. He cannot keep up with the consumption of butter because of the great amounts he uses in the preparation of the butter tea. He buys butter from traveling merchants; this butter is sewn into goat hides and often leaves a great deal to be desired so far as its cleanliness is concerned. Salt, which is in great demand with him, he obtains in exchange for grain or dried apricots, from the nomads of the upland plateaus of Rupchu or Jangtang. These nomads break the salt from the numerous /120/ dried-up salt [135]
lake beds of their homeland, and through a long, laborious journey they have their sheep and goats carry it on their backs in small sacks, in order to purchase with it in exchange trade the above-named goods and other merchandise in the neighboring provinces of Ladakh, Spiti, Lahul, and Sangskar. The highly coveted natron (used as addition to the butter tea) is likewise supplied by these upland plateaus where in many places it is found as a residue of dried-up salt water lakes. From 439
the Indian merchant the Tibetan buys Indian tea, spices, dye stuffs to dye the cloth, cotton cloth from Indian and English cottonmills (Manchester), European blue, brown, or red cloth for festive clothes, sashes, as well as all kinds of tools, combs made of hardwood, mirrors, knives, sewing materials, cheap standard clocks, soap, candies, tobacco, and many other items.

In the house of the Dragshos order and industrious work were 461
always held to be very important. From the early spring until well into the late autumn they arose together with the sun and went to work, which usually was not stopped till the sun went down, and frequently much later when darkness was setting in.

The plowing of the fields was done by the master of the house, 241
as was the custom with all farmers; the watering and weeding was done 462

527 of the temple by one of the priests with an expression of contempt for
782 those demons who had not yet surrendered to the "converters" of Tibet and to the great Buddha. This was the Lhagdor sacrifice (lhag-ador), the "cast offering of the remnants," by which these despised yet dreaded demons are appeased. With this act the banquet of the gods was concluded. There followed another plentiful meal for the officiating lamas, each of whom received a gift of money from the participating farmers, besides.

000 Namgyal then paid a visit to the house of his father-in-law Norbu Wangchung. There things were very merry. The Chirpon celebrated the harvest festival with some members of his tribe and a few neighbors in his fashion, with a great deal of beer and noisy revelry. Namgyal did not stay there long although the old man would have liked to keep him there longer. Namgyal never felt at ease in that house. He gave regards to her parents from his wife Chosskyid, sat for a little while among the carousing men, and then he took his leave. He was able to say with good reason that he was being awaited in Kalatse, for there they were also celebrating the harvest festival, though they kept it in moderate /152/ bounds, and all the farmers of the village were supposed to be gathered there, even those who had "regaled the gods" in Tingmogang.

Namgyal again returned to Kalatse with peculiar feelings. As a good Buddhist he believed to have performed his obligation, and he had followed the ceremonies in the monastery of Tingmogang with careful attention. He wanted to be sure to have done everything to obtain the favor of the great Unknown Ones in the dark Beyond, and to find peace for his soul. And now it happened again that he set out on his way home with a feeling of emptiness and gnawing doubts in his heart. With it possible, then, that those Mighty Ones in the Beyond, and that the great Gautama could be pleased by the goings-on in the monastery, and that they should be induced to help by such means? Where was the way that would lead him out of the labyrinth of these questions, out of the darkness of doubts into the bright light of understanding which as a Buddhist he was supposed to seek.

On a Business Trip.

• 437 In the year after the house had been built, when the fields had been tended and when the young grain began to sprout in the fields, it was decided to undertake a business trip. This plan was agreed upon

at various "beers" in the Dragshos house and in the houses of the circle of relatives and of the tribe in Kalatse and Teya-Tingmogang. The trip was to be taken to the nomads of the Jangtang highland plateau, which lay in Tibetan territory in the northeastern part of Ladakh, in order to exchange goods with these inhabitants of the upland steppes. 437 777

The astrologist, who naturally had to be consulted in this instance, prescribed to the people that the ninth day of the fifth month would be a suitable day for setting out on the journey. It was a Monday (moon day); the moon god who rules over this day, would be friendly towards their undertaking, while red (that is, "angry") Mars, who is in the ascendancy on Tuesday, was not to be trusted; the second, eighth, and fourteenth of the month were also not to be recommended as days on which to begin the journey, so said the onpo.

When the plan was established in every detail three lamas were called into Namgyal's house because he was the leader of the enterprise. He led the priests to his threshing floor in the open field /153/ where they had to read the "travel blessing" from three books. The titles of the books were as follows: (143): 437 789

143. The titles of the books in Tibetan read:

1. P'yogs bcu mun sel;
2. Bar-cad lam sel;
3. bSam-pa lhun grub.

Aside from the eight points of the compass, familiar and current among us, Tibetan geography has two more: The upward (in the direction of the zenith), and the downward (in the direction of the nadir). [823]

1. The Illumination of the Dark in the ten points of the compass.
2. The overcoming of the Dangers along the way.
3. The Fulfillment of all Wishes.

Further the priests read prayers to the god of riches (Kubera, rnam-tos-sras), and to the wealth-giving goddess Nor-rgyn-lha-ma with great zeal. Finally the luck-bringing yan-agug and pya-agug ceremony was again performed. The purpose of all these exercises and prayers was to exorcize the Don, Nyan, Tsan, Nodjin, and Gegs

●437 789 demons that threatened the travelers along the way, so that the demons would not inflict any harm upon them; also that the travelers would have success and profit in their trading. One or the other of the travelers had the lama make one or several new amulets, including one that acted as a protection against the bite of a dog. The great, strong mastiffs of the Tibetan nomads are much feared. The amulet contained a slip of paper on which was drawn a picture of a dog in rough outline. The dog's legs and mouth were bound with a chain which was secured at its end by a dorje. Around the figure of the dog was written a magical formula in Sanskrit script, which concluded with the words: "The mouth of the blue dog is tied fast, swaha!"

Another man prepared himself for possible clashes with the thieves of Jangtang by acquiring an amulet which was supposed to make the wearer immune towards sword, spear, and bullet. The amulet consisted of a piece of paper on which invocations by the heavenly Buddhas were printed so that they enclosed a lotus flower in concentric circles. On the eight petals of the lotus flower is written the magical syllable "hum," and in the four corners of the piece of paper are the signs of the Buddhistic trinity: Three gems standing for the "Three Jewels" (Buddha, Law, and Monkhood); then--singly--the lotus flower (Buddha), the thunderbolt (Law), the magical dagger (Monkhood). The first formula on the magical piece of paper reads: "You Buddhas, gods, goddesses and great Gurus (teachers)! Protect the body, soul, and speech of the possessor of this charm!" To this are added a great number of magical formulas and syllables whose meaning is supposed to be such. The lama had made an incision with a knife into the muscular flesh of the arm of one /154/ of the men who wanted to have a particularly effective protection against injuries of all kinds. With the blood from this incision the lama had drawn a few magical signs and letters inside the innermost magical circle. This charm had to be be paid for more dearly, of course, than the others. The magical slips of paper were folded into small squares, they were covered with red or yellow silk, tied across the cross, and then they were attached to the cap or hung around the neck by a string; or else they were worn on the bare skin underneath the jacket so that they were invisible. Two people also wore a flattened lead bullet each, as a talisman, in a bag on their chest; the bullets had been found in the body of a wild sheep killed in hunting; and they were considered as effective means of protection against injury.

Namgyal remained aloof from all this activity. He took his

Namgyal remained aloof from all this activity. He [illegible] 411
muzzle-loader, which he could handle with skill; he had killed many ibex and many a wild sheep, and even wolves with it. He polished the gun, cast some bullets, and filled his powder flask with gunpowder which a Tibetan in Leh had prepared for him. Then he got out an old, short sword which had a beautifully worked sheath covered with turquoises. This sword was handed down to him from an ancestor who had been a valiant worrior. Towards the end of the eighteenth century 721
the people of Ladakh undertook frequent pillaging expeditions into the neighboring Baltistan. During these expeditions a Dragshos, who was among the leaders, particularly distinguished himself by his boldness. With his men he attacked by surprise a number of Balti villages and brought back home with him rich spoils of cattle and money. For this he received a piece of land near Kalatse from the king. Later, after the defeat of the last of the Ladakh kings, one of the Dragshos was offered the dominion over the land under the sovereignty of the Indian Dogras (conquerors); however, he declined this dubious honor.

Something of the warlike spirit was also in Namgyal. He was 000
courageous and enterprising and he trusted his strong arms and his weapons more than the magical arts of the lamas. His honest belief in the helping and saving deities only went to strengthen his courage. Thus, despite his youthfulness, he was the undisputed leader in all other matters /155/ in the village, as well as in this commercial undertaking.

The final preparations were now made. Wheat, barley, and 437
apricots were put into sacks; some had purchased cotton material, calico, cloth, colored sashes, dye-stuffs, spices, and tobacco from the Indian mercant, so that they would be able to do business in Jangtang. Everything was packed into sacks. Each person who took part in the expedition kept his wares strictly separate from those of the others. Several of the Kalatse men had rifles, old muskets, and muzzle-loaders which they brought out. Then they got the horses from the distant 231
meadow on the mountain, something which in itself took two days since the horses had strayed far afield in their search for food along the barren mountain slopes. The men mended the saddles and the horse's headgear, the sacks, blankets, and tents. Finally they were all ready. The horses had in the last few days received barley to eat in addition to their usual fare--clover hay mixed with chopped straw--so that they would be fortified for the journey. They looked good and some of them were wild and frisky during the shoeing. The latter operation was performed by the Kalatse men themselves. The most

231 unruly horses had to be tied and shoed while they lay on the ground. All this was carried out with great skill and adroitness by the men.

● 437 Now the people drove together about 200 sheep and goats
492 from their stables; these were to take part in the trip, serving as beasts of burden. Each animal was made to carry in a double sack a load of from 14 to 15 kilograms of wheat, dried apricots, or a corresponding quantity of other wares; aside from this each animal literally carried its own fleece to the market. The mountain sheep and goats are sturdy and extremely adroit climbers. However, there are many that succumb to the exertions of the long journey or that are torn to bits by the wolves or snow leopards.

487 In three days the expedition arrived a Leh, moving in easy
437 daily marches, in order to spare men and animals, and generally following the course of the Indus River. Most of the nine men went on foot, Drogpa Namgyal and two of the men each had a horse to ride on besides the horses they used for carrying burdens. It was the duty of the men on foot to drive on the pack horses and to lead them on the narrow, poor /156/ bridle paths, as well as to lead and keep together the herd of sheep and goats carrying the loads. In Leh, at the bazaar, they purchased some provisions and exchange wares, for the last time. Then they proceeded further along the Indus, through barren valleys, narrow gulleys, sandy, stony deserts, over high mountain passes, through torrential mountain streams, now in the scorching glare of the sun, now in icy cold, yes, even in bitter snow storms. In this way they finally arrived at the great plateau of Jangtang in the eastern part of Ladakh, after about one month's journey during which they engaged in trade along the way wherever an opportunity presented itself. The Jangtang upland plateau is situated in the territory of Greater Tibet, in the area under the jurisdiction of the Dalai Lama. Having arrived there the people from Ladakh visited a series of widely
[233] scattered nomads' camps. These nomads live year in and year out in their brown tents (re-po) woven from yak's hair, and they guard and tend their flocks of animals, sheep, a large, high-legged species, goats, horses, donkeys, and yaks. They move from one pasturing place to the next, depending simply on where there happens to be enough pasture and water. Big and strong and long-haired dogs (Tibetan mastiffs) help the nomads to keep their flocks of animals together and to protect them against wild animals. Their entire wealth consists of their herds, the rock salt which they break out of the numerous old lake beds, and of the natron which is found up there on the upland plateaus.

The people in the nomad camps liked to see the traders from Ladakh, simply even for the change that their appearance provided in the eternal monotony of the life in those wildernesses. Soon the trading got underway. Amid endless bartering and haggling the Ladakh people exchanged their wares for salt from the nomads, as well as natron, and sheeps' wool. They had already traded their own sheeps' wool along the way in the villages of Ladakh. In exchange for this, they purchased from the mountain shepherds some fine shawl wool which was gotten from the fine lower hair of the mountain goats and which they sold again at a profit in Kashmir. There shawls and other fine woven materials are produced from it.

The people from Kalatse had done good business; almost all of their exchange goods, even the Indian wares, they had been able to exchange at a good profit. Another even larger camp was to be visited, in which more natron (for the preparation of tea) was to be traded. /157/ The camp lay to the side of the ordinary trading route in a broad floor of a valley. One day, as the people of Ladakh were moving slowly and wearily along the sandy route in the scorching sun with their heavily laden animals, a shot was suddenly fired at extremely close range. This was soon followed by a second, a third, and a fourth shot, bullets whistled around their ears, a horse which had been shot through the neck with a bullet collapsed and rolled over in the sand with its load, a man, whose muscles on his left upper arm had been torn by a bullet and whose back had been grazed, fell down. In spite of their heavy burdens, the horses ran as if mad, scattering in various directions, even the loaded sheep and goats rushed off. Seventeen Tibetan horsemen galloped toward them. The Ladakh people skillfully looked for cover. Seven shots resounded one after the other from their rifles, one of the Tibetan riders who had been hit in the chest fell in the sand, two of the attackers' horses were shot from under their riders, but before the old-fashioned rifles could be reloaded, the Ladakh people were surrounded by the bandits who attacked them with lances and swords. The Ladakh people defended themselves with swords, pikes, and the butts of rifles in a very courageous manner; a furious battle developed in which Drogpa Namgyal distinguished himself particularly. The fighting spirit of the old Dragshos had been awakened in him. With blows of his sword he knocked two bandits down on the sand. But the bandits' superiority was none the less too great; they were all of them younger and strong men, while among the Ladakh people there were some old men. The battle ended with the Ladakh people being led off with

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

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Crops and system of husbandry in Láhaul and Spiti.

In the lower part of Pattan, in Láhaul, a double harvest of barley and buck-wheat is got off the land in the course of the spring, summer, and autumn. In the rest of Láhaul and in Spiti the single crop is sown in May and reaped in September; the system of cultivation is very simple; the field is first well soaked with water turned on from the canal; when the water has disappeared, the seed is scattered broadcast over the surface of the ground, and then ploughed in. Except perhaps a little weeding, nothing more remains to be done but to occasionally let on the water again; without irrigation cultivation is never attempted. Ploughing is done with *chúrú* or hybrid *yáks*, which are stronger and hardier than pure-bred oxen; the pure *yák* is not sufficiently docile. Vegetables are not grown by the people in Láhaul or Spiti, though European vegetables introduced by the Moravian Missionaries at Kyelang, are said to thrive admirably. Spiti has no fruits. In Láhaul apricots are sparsely grown in the Chandra Bhága valley, but the fruit does not ripen at any considerable altitude. There are also a few walnut trees in the same locality. Wild strawberries, a small cherry, a sour apple, and a species of wild gooseberry are also produced in Láhaul.

[177]

Production and consumption of food grains.

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Láhaul is not self-feeding, wheat, barley, and rice being imported from Kúlu; but large quantities are exported towards Tibet in exchange for salt. Barley and buck-wheat are the principal crops. In Pattan, the valley of the united Chandra Bhága, it is possible to get two crops in the same year. The first kind sown is an early kind of barley known as *tangzad*, which ripens in about ten weeks; after it is sown *bosotan*, a kind of buck-wheat, which ripens in two months. This is possible in good years only; and sometimes the buck-wheat does not ripen. Spiti supports its own population, and even exports grain in exchange for salt, iron and the like. Mr. Lyall writes: "Major Hay puts the annual export of grain from Spiti at 1,500 *khal*, of which 1,000 went in barter to Tibet,* 250 to Basáhir, and 250 to Rúpshú, in Ladákh. The *Nono*, when pressed by Mr. Egerton, estimated it at 2,000 *khal*. After comparing the best estimate I can make of the total produce with the amount which must be consumed by the population according to the last Census, it is clear that there cannot be much more than 2,000 *khal* available for export from Spiti." The *khal* may be taken as a little under 20 seers.

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SECTION B.—LIVE-STOCK.

Live-stock in Láhaul and Spiti.

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[439]

In Láhaul sheep and goats are kept both for the sake of their flesh and wool, and for the carrying trade between India and Tibet. The usual load of a sheep or goat is about 24 to 30lbs. In winter most of the flocks move with their owners into Kúlu. Mr. Lyall estimates their number at 16,000 head. The Spiti landholders, not being engaged in the carrying trade, keep only a few sheep or goats,

* It is not sold, but is bartered or exchanged at fixed customary rates for wool and salt. In these countries all trade was formerly conducted in this way; the equivalent value of each article in terms of other articles of trade being fixed, and remaining unchanged for generations.

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ

233 Chapter IV, B. Live-Stock.

Live-stock in Láhaul and Spiti.

from five to ten per house, which in winter they are obliged to keep and feed in-doors. *Pashm*, the soft down used for shawl-making, forms under the coat of sheep, goats, and other animals in Spiti, though to a less extent than in the plateaux of Tibet, the beasts being kept under cover, whereas in Tibet, the snow is never so deep that sheep and goats cannot live in the open air, reaching the grass by scraping amid the snow.

Ponies are scarce in Láhaul; but Spiti has a handsome breed. The ponies are small, but well-shaped, sure-footed, and capable of great endurance. Their pace is a kind of amble or running walk, at which they will traverse long distances over bad roads at a considerable speed. Ponies are also imported into Spiti from Chamarti in Tibet, where the breed is of a larger kind. Many ponies are annually sold in Basáhir and Kúlu, but the great traffic is with Chamarti, the Spiti men bartering a full-grown, broken in pony, for two Chamarti colts; one of these they sell, while the second is in turn changed, when fully broken in, for two more colts. In this way money is raised wherewith to pay the revenue and purchase luxuries such as tea and tobacco. The price of a good pony in Spiti ranges from Rs. 50 to Rs. 100. In the lower part of the valley they are kept out at grass most of the winter; but must be stall-fed in the upper valley. Nearly all are gelded. In Láhaul only the Thákurs, and more successful traders keep ponies. Such of the landowners as keep them hire them out at very high rates to merchants trading between Léh and Kúlu.

For plough-cattle and milch-kine the hybrid between the common cow of the Himalayas and the Tibetan *yák* is preferred both in Láhaul and Spiti. In Spiti, with the exception of an imported bull or two, all the cattle are either pure or half-bred *yáks*. The pure-bred *yák* (*Bos Grunniens*) is used to carry loads, and occasionally for riding on journeys, but his pace is very slow, and if heavily laden, or taken long marches, he is apt to get foot-sore. The *yák* is thus described by Captain Harcourt:—"With an average height of from 12 to 13 hands, furnished with a very bovine head (much depressed below the line of the back), a fine pair of horns, very long shaggy coat, and short strong legs, the *yák* presents an appearance of immense power, to which the wild glare of the eye adds an aspect of rude ferocity." The usual colour is black, but the tail, of fine silky wool, is frequently grey, or creamy white. Tails of this colour form an article of export, and, under the name of *chauri*, fetch a high price in the plains. They are used as fans or brushes for a protection against flies. The hair also of the *yák* is utilised in Spiti for manufacture into a strong coarse rope. The animal does not thrive at a lower elevation than 10,000 feet, and all attempts have failed to domesticate it, even in Kúlu. Large herds are not kept in Spiti, owing to the difficulty of feeding them when the snow lies very deep. They can, however, clear a way to grass below the snow to a surprising depth.

Asses of a small but very strong breed are kept in Spiti, and a few in Láhaul as beasts of burden.

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

Chapter IV, C. Occupations, Industries and Commerce. Occupations.

the result of greater intercourse with the world, for their geographical position made them the principal carriers between India and Tibet. Many of them leave their homes for the winter, which they spend in Kúlu or in Simla, engaging themselves as labourers, and that even when they are in fair circumstances. They bring back money, but it is not spent on luxuries. Their food, however, has improved, more meat being eaten now than before. The men engage for the most part in trade, while the women attend to the cultivation, carry loads, and do most of the hard work in Láhaul itself.

Handicrafts.

The handicraftsmen of Spiti are the cleverest of the Kúlu subdivision. Captain Harcourt mentions their steel bits, buckles and stirrups as specially worthy of note; and Mr. Louis Dane remarks that the puzzle locks made by the Spiti blacksmiths are very ingenious. The Spiti cloth, too, is particularly good. It is of several descriptions. The strongest and thickest is made in narrow lengths furred or flushed on one side, and is very durable and wonderfully cheap. A second variety is rather fine and more expensive, while a third, woven from goat's-hair, is in much demand among European residents in Kúlu. Moorcroft records that "2,752 pieces of cloth are annually fabricated in Spiti, of which 1,600 are used in home consumption, and the rest exported to the extent of 13,140 yards." This was written in 1820, but Captain Harcourt imagines "that the manufacture has not at all retrograded. Shoes," he continues, "are imported into both Spiti and Láhaul from the plains, but winter boots are made in Spiti. Sheep-skins with the wool on are prepared very skilfully both in Spiti and Láhaul."

Commerce.

The Láhaulís are the most enterprising traders of the Kúlu subdivision. Collecting their merchandise from Ladákh and the countries of Central Asia, they pass annually in large numbers towards the close of the summer into Kúlu, driving before them flocks of sheep and goats, on the backs of which their wares are packed. The principal items of their trade are borax, *pashm*, or shawl-wool, raw and worked into cloth (*pattu*). These they sell in Kúlu, buying for the return journey in the spring, brass and copper vessels, sugar, wheat, rice, tobacco, dried apricots from Balti, pepper, ginger, turmeric, garlic, and onions. The winter they spend in Kúlu. Mr. Lyall remarks that "at the present day the Láhaulís trade almost entirely with the people of Rúpshú in Ladákh and Rudokh in Tibet. Borax, *pashm* and wool are the principal imports; they say they find the trade with Léh and countries beyond unprofitable. In the summer large flocks of sheep from Rúpshú of the big breed called Haniá are driven to Dárcha, in Láhaul, and there shorn; the Láhaulís meet the shepherds there, and exchange grain, &c., for wool at certain customary rates of barter."

The people of Spiti are less enterprising, and dislike leaving their valley. Occasionally, however, parties of men set off for Ladákh, Basáhir and Kúlu, and there dispose of their wares, receiving payment either in money or kind. The exports are cereals, manufactured cloth, half-bred *yáks* and *yák's* tails. The imports are salt, madder, tobacco, tea from Lhásá, sheep's wool, turquoises, amber, waterpails

Francke M-3 (no date) 1901 AJ4 W.Tibetans AJ4
Ladak

SOME NOTES ON LADAKHI CURRENCY.

BY A. H. FRANCKE.

113 WITH reference to Colonel Temple's paper on the Beginnings of Currency, *ante*, Vol. XXIX. pp. 29 ff., 61 ff., I would like to make a few remarks from my experiences and researches in Ladakh.
175 Before the days of the Dogra War, say 60 years
436 ago, there do not seem to have been many silver
651 coins in the country. The royal treasure was in ingots of silver and the revenue was paid in kind, consisting chiefly of hides, grain, butter and
● [437] so on, sent to the king's household. Even at the present day it is almost only in Leh that the currency is in silver, *i. e.*, in Indian money. Elsewhere in the villages barter pure and simple is still the rule.

651 However, once a year the taxes due to the
436 Maharaja of Kashmir have to be paid in silver,
804 and for this purpose Rupees have to be collected. This is managed in the village of Khalatse in the following manner. The people take all their spare grain and dried apricots to the Salt Lakes and there they effect an exchange in salt, thus: — They have a measure of capacity called 'abo.
1 [i.e., of the Indian Antiquary — ANALYST]

492 to rid it of the moisture collected from the storms it had been
439 through during its long journey.

Several mule trains had arrived from Manali carrying cereals, tobacco, cloth, pepper, ginger, and sugar. These products from the south were exchanged for those from the north.

[804] It is a rule of thumb that five sheep loads of salt are the equiva-
• 437 lent of four sheep loads of barley or corn. There were scales at Patseo—crude scales that looked like miniature teeter-totters. The wool and salt were weighed; the corn and barley were weighed. Then the exchanges were made. This day—August 4, 1951—wool was selling at Patseo for two and one half rupees (fifty cents) a pound. Some money changed hands. But the bulk of the trading was by barter.

The sloping bench above the river at Patseo was dotted with tents, made mostly from pieces of canvas or cloth stretched on poles to form a roof. The walls were the sacks of grain, tea, or salt the merchants had brought to the fair or had purchased. They were piled on three sides as windbreaks. Each tent had a fire of dung. Tea was being brewed in large copper kettles; and *chapattis*—the thin, unleavened bread of India—was being baked on convex copper plates.

492 One mule train started down the trail to Kyelang and Manali loaded with salt and wool. Another started toward Leh heavy with grain. And just before we left for Zing Zing Bar a sheep train that had been at Patseo for several days started its long return journey north. The sheep looked thin and gaunt, for they had been sheared. The little bags they carried on their backs were now filled with grain. A billy was up front, leading the way. And the rest of the sheep were spreading out, looking for nibbles they had missed on the way down.

133 Zing Zing Bar (14,000 feet) is a vast rock field on the Bhaga,
137 spewed from draws that run four thousand feet or more up the mountainside. These rock slides are a mile or more wide, devoid

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

622 As we ride up, the chief gipsy appears. He is a short, stout, healthy-looking young fellow, and his good-natured smile of greeting seems to us to presage a successful deal. He wears long 741 trousers of homespun, and a short jacket of the same material. 301 A Ladaki hat is placed jauntily upon his head, and his rather large earrings make him resemble his Spanish brother still more. He is followed by several others of the same ilk. His spouse, too, makes her appearance, and a nice picture she is. Her happy, jolly, round, fat face shines from the amount of butter with which she has anointed it, and is surmounted by a half-circle of red material with large stones of turquoise matrix inserted. Her well-covered body testifies to good living and plenty of fresh air. There is nothing of the Zenana lady about this dame. Two or three children play happily around her, but their dress is so scanty that one's 197 description may be still more so. We address them with our Ladaki "zhu," and make a few further pleasant remarks. Although our dialect is quite different from theirs, they understand not only ours, but that of most of the people among ● 437 whom they live and trade. "Have you a pony to sell?" we 563 ask, and are told that they have such marvellous ones for this 731 very purpose, that they defy description, and as for their amble, well, riding them is like sitting in a chair. I am not sure that they did not say *raeil* instead of chair, for anything that has wheels is designated by this Ladaki pronunciation of our English word "rail," even though it be only the missionary's perambulator. "What sort of an amble has this pony of yours?" we next inquire. "A '*Stongyor* of course" comes the rejoinder. Now this needs some explanation. In countries like Ladak, where one has such long treks and few pieces of road that can be trotted on, the most comfortable and least tiring pace a pony can possess is the amble, with the result that if a pony does not have one naturally, he must try to acquire it by having the two legs on the same side tied together. The natural amble is called *stongyor*, which means

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

"empty amble," for the pony uses it even when he is not ridden, whilst the *labyor* or "learnt amble" can only be obtained when a rider on his back holds the reins fairly firmly, and unfortunately an animal, like his human rider, forgets his lesson in less time than it takes to learn it. A *labyor* therefore minimizes the value of a pony. To come back to our gipsy, he soon sends one or two of his servants for one of the said wonderful animals, which seems as good as its description. But we, too, know something about ponies, and, therefore, request the rider to dismount and drive the pony along empty, with the result that the amble disappears, for it is only a *labyor*. We then inquire the price of the beast, and are told that as a favour we shall have him for Rs160, but as our opinion on this score does not harmonize with his either, no deal results. This does not trouble our friend much, for he knows that by taking the pony down country he will get an even higher sum, and no inhabitant of the Himalayas ever argues that "time is money," or that a quick turnover of cash is a good business proposition.

This roving tribe, originating from Tibet, subscribes to the Buddhist creed. Like our own gipsies they are properly organized, having their own lawful king, and under him Tehsildars (magistrate), headmen and other officials necessary to keep the community in order, and although they are to be met with here, there and everywhere, they seem to be under quite good control.

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13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

534 with the necessary holes and the mouth-piece. So one often hears a piping from the youths who stroll out in the fields on a summer evening, or finds a hidden talent being brought to light among one's servants round the camp fire in the leisure following the day's march and cooking.

443 438 439 But no description of Ladak could be complete which did not consider the merchants who meet here from the four points of the compass, especially during the months of September, October and early November. At this time the Leh bazar becomes full of all sorts and conditions of men—the fair Yarkandi jostling the slit-eyed Tibetan, the Kulu man or his neighbour from Lahoul doing business with the men from Baltistan, Kashmir and most provinces of Northern India. And what do all these folk bring? From the North comes the Yarkandi with carpets of garish colours, furs of snow-leopard, fox and wolf, stone martin and beaver, Khotan silks and thick felt mats. It has taken him a full month of most difficult travelling over vast mountain ranges to get here, in fact the road is marked out in some places by the bleaching skeletons of man and beast. Before he can sell his wares, he will have to travel another month to reach the Plains of India. Here he purchases cloth which he takes back to his home and sells there at a good price. Many of the Yarkandis combine religion and business, coming over the passes in the late summer of the year, and going *via* Bombay to Mecca, then, after the sacred pilgrimage has been accomplished, they return through India, still trading, to cross the passes the following autumn. In Leh, the Yarkandi has either to buy horses or sell them, for the Kashmir State makes its own transport arrangements between Leh and Srinagar, but from

● 437 here to Yarkand no such facilities exist. It is amusing to watch them doing a horse deal, for though it is done in public, outsiders are none the wiser concerning the purchase price. Each man places a hand up the voluminous sleeve of the other. Says the buyer—"I will give you *Imeme*" simul-

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

taneously pressing the seller's arm with two fingers, but he, not wishing to sell at the suggested Rs200, presses the buyer's arm with five fingers saying, "*tso*" which signifies his willingness to sell at Rs250. Eventually they strike the bargain at Rs230, two pressures with the spoken word of *Imeme*, and three to *tso* having settled the deal. Then we also can watch the Tibetan who has brought salt, borax and Lhasa tea to barter with the Balti for his dried apricots and cooking-butter. The nomad from Changtang brings the long soft wool from his long-haired sheep, which the Kashmiri trader carries down to be transformed into *pashmina*, the basis of the far-famed delicate Cashmere shawls. The nomad gentleman does not seem at all chilled himself by the cold nip in the autumn air, for he often has a shoulder completely withdrawn from his long, wide sleeve, and the exposed lung area seems quite insensitive. The man from Kulu has carried kerosine up here, and perhaps also china cups, whilst the merchant from India supplies German cloth or rich stuffs for the Ladaki gala dresses, chemises and pantaloons, haberdashery of all kinds, Indian tea, spices, cigarettes, and the hundred and one things which are needed by the Ladaki housewife to keep her family up to the standard of civilization locally attained. In autumn, when trade is at its maximum, it is a good thing there is no vehicular traffic in the bazar, for the more bulky wares are deposited in large bundles about the main street, and it is only possible for the pedestrian to steer a zigzag course along the thoroughfare, further complicated by the waiting yaks, zo's, horses, asses and mules.

One would like to describe how the blacksmith makes a hole in the ground and, with goatskin bellows and charcoal, gets quite a good fire in which he works his metal and makes his pots, pans and attractive teapots; also to tell of the carpenter, sitting on the ground holding the plank with his two feet and one hand, while sawing with the other, and in

19: Asboe M-3 (no date) 1937 AJ4 W. Tibetans AJ4
Lahul

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AGRICULTURAL METHODS IN LAHOUL, WES

90 The peasants in Western Tibet are in the main agriculturalists, though on the high plateaus of that country (14,000 to 16,000 feet above sea level), there are to be found large tribes of nomads who follow a purely pastoral occupation.

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Whilst both men and women engage in field work, it is the latter sex upon whom the burden of farming really rests. The share of agricultural pursuits which falls to the male sex consists of building walls and repairing them, sowing, ploughing, repairing watercourses, building corn stacks, and assisting at the threshing operations.

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The women on the other hand are so fully employed in the running of the farms that they have little leisure for pilgrimages to sacred

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shrines, or visits to far distant relations. The men folk in Lahoul occupy their time during the summer months in wool trading, and travelling hither and thither with merchandise.

The farm duties of the female sex are the carrying and spreading of manure on the fields in spring and autumn, harrowing or beating the clods of earth in the wake of the ploughmen, making ridges in parallel or oblique lines over the fields to render irrigation easier, placing stones, sticking stones in the ground vertically for diverting the water during the process of watering, weeding, once, when the first blades of barley or wheat appear above the ground, and again, when the ears have formed, and it is easy to pluck out the long weeds with the hands.

Irrigation, reaping, threshing, winnowing and carrying in of the crops are performed by the women, with occasional help from the men when such are available.

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In Lahoul, where the snowfall in winter is heavy, the time for beginning agricultural operations varies slightly each year, though the middle of April is usually the time when farm work is contemplated.

The various occupations of the agriculturalist

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans A14

181 The people have, as has before been implied, the characters
197 which were described under the head "Ladākhīs." They have, indeed, the better of these characteristics in a higher degree than the rest of the Ladākhīs. The Zānskārīs are the old-fashioned ones among them, retaining their simplicity of manners and their honesty without stain. The language has a slight dialectic difference from that of Leh; even in the various parts of Zānskār recognizable differences exist; but none of these seemed—as far as
162 I could gather—to be of great importance. The number
651 of inhabitants is very small. I have a list of forty-three villages, which may contain ten or twelve houses each; the total may be 500 houses and 2500 souls. The tax paid to the Maharaja's Government comes to a very small sum; it used to be 300*l.*, but in 1869
437 it was reduced to 200*l.* There is a trade, small in amount, but still important to the Zānskārīs, which is carried on by three or four routes. First, the people of Rupshu bring salt, and take barley in exchange. Secondly, some of the salt brought by the last-mentioned route goes to Pādar and Pāngī (by very difficult Passes over the Snowy Range), and is there exchanged for rice, butter and honey, and for skins. Thirdly, other of the salt acquired from Rupshu goes to Surū, whence comes in exchange pattū (woollen cloth), barley, and a little cash. Thus it seems that the Zānskār people export of their own productions only barley, if indeed they do that, for it is imported as well as exported. Their profit seems to lie in the trade for salt; by acting both as carriers and merchants of this they increase its value enough to provide themselves with the luxuries that must
[651] come from outside. A fourth line of traffic is with Lāhol, whence traders come with cash alone, and buy ponies, donkeys,
435 sheep, and goats. It is only by this branch of trade that cash
437 enough is introduced into the country to pay the Government tax. Nearly all the rest is done by barter: for instance, 7 lbs. or 8 lbs. of salt exchange in Zānskār for 1 lb. of butter; in Pāngī 3 lbs. or 4 lbs. only of salt would be given. Again, in Zānskār the proportion in value of salt to that of barley is such that 2 lbs. of salt exchange for 3 lbs. of barley.